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AN AFFECTIONATE ADDRESS TO THE JEWS CONCERNING CHRIST.

BY ASAHEL ABBOT.

[CONCLUDED.]

I now come to the last topic I propose to consider, viz.: Christ fulfils the conditions of Messiah in his ascension and exaltation as King and Head over all things. He has thus far *in fact* held the empire of the nations on the same conditions as the prophets foreshow to Messiah. He is first exalted to power; then he allows his enemies to set up their empire, and maintain it by force through a long period, while he controls their rage, and at last destroys them. Then he sets up his own kingdom upon earth, not by coming visibly in person to reign, but by rendering man just through the power of his influence sent forth by his appropriate agencies over the whole earth; so that tyranny shall cease, and all nations dwell together in peace.

Thus in the 110th Psalm, Jehovah says to Messiah, "*Sit thou at my right hand until I make thine enemies thy footstool.*" The Lord shall send the rod of thy strength out of Zion; *rule thou in the midst of thine enemies.* Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth. The Lord at thy right hand [O Jehovah] shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the earth with their dead bodies; he shall wound the heads over many countries." So in the 68th Psalm, there is an allusion to Messiah's exaltation, where it is said, "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. But God shall wound the head of his enemies." Also in the 2d Psalm it is said, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth rise up, and the rulers take counsel together against the Lord and his Messiah, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in

derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." So the prophet Isaiah says of him, not that he shall at once banish all lawlessness and fraud out of the earth, but that "he shall not fail nor be discouraged," by any opposition whatever, "until he have set judgment in the earth, and [until] the isles shall wait for his law." Ch. xlii. 1-4.

Yet, strange as it may seem, with all these prophecies before them, the first disciples never doubted the immediate setting up of Christ's visible kingdom upon earth, until he himself forbade them to inquire into such things. Acts i. 6-8. And a few years later the apostles in their epistles showed a like necessity of warning the churches not to put a too literal construction upon the picture language of prophecy, whether from the ancients, or from Christ and his apostles, upon this topic; since by all prophecy it must be evident that Satan's last grand plot of an idolatrous and atheist hierarchy will require a millenary of years, and this cannot yet be developed for centuries until the Roman secular empire shall fall after four hundred years of disaster; then at the end of so many centuries his word should regain its influence and go forth like fire over the earth to consume the antichristian power. Then in the last days his honors shall be sung of all nations, and the whole earth become filled with his glory. Thus Daniel taught in his vision of the fourth beast and his little horn. Thus Ezekiel sung when he denounced the hordes of Gog and Magog, and their "guard," the chief prince of Meshech and Tubal; and thus, though perhaps to us less clear, all the prophets have taught us even from the beginning unto the end.

6. Children of the house of Israel! not without you shall this agency be effected, and this consummation be realized. Has it ever occurred to you to reflect that you are doing vastly more than is generally supposed in preparing the way for the triumph of Christian truth and Christian law over the earth? Your terrible sufferings, your flight and exile from your sacred land have not been the result of accident. God is in your dispersion; and however you may have hardened yourselves against Christ, and reviled the idea of sitting down at the same table of the Lord with Gentiles, yet you could not avoid your destiny as helpers in the great work of bringing all nations unto the faith and discipline of Christ, though against your will.

The study of your Rabbins and your old mother tongue in the middle ages raised up Luther to dash in pieces your old foe at Rome. Your merchandise and finance have abolished the old aristocracy of war, and set up another, whose interest is universal peace. From the ranks of your scholars many of the brightest ornaments of the Christian pulpit and lecture room have been drawn. On the continent of Europe you are the chief now in influence among statesmen and men of business. Your influence is immense in England. Already has it become a thing not to be trifled with

even here, in the arduous competitions you must meet with in the mind of our Anglo-Saxondom, as well as in that of our transatlantic brethren. To you, the peculiar people of former days, and to us, the peculiar people of the latter days, is soon, very soon to be committed the empire of the world.

On what ground then should we stop to contend? Why will it not prove your wisdom to examine into the claims of our Messiah before you decide that you must look for another? It is written in your own prophets, "They shall look upon me whom they have pierced, and mourn." Why will you not do this? Or are you still waiting for your Messiah, that you may do to him as your fathers did to Christ, and run the same risk of being rejected for the benefit of the Gentiles another thousand years? I have shown you already that Christ fully answers all the conditions of Messiah. The earth cannot bear two suns, nor the world two Messiahs, whose attributes, actions, and designs are the same.

Alas! how short is the period of our life! Shorter still is the period of youth, when we are capable of receiving the most humane and holy impressions from the study of truth. Strong is the power of habit and prejudice among the mature; and right affections can scarcely spring up in the press of worldly cares. But whether young or old, we cannot avoid our destiny; we cannot escape the necessity of advancing the work of God in the world, though our coöperation may be undesigned, and so of no benefit to ourselves.

You perhaps still ask, Why is the triumph of Christ over all his foes so long delayed, if he be the Messiah? Think first as to the fact: Messiah should thus delay the coming of his kingdom till the latter days. Then as to the cause: Truly might God by an act of his power depopulate the earth, or compel all men to see alike in regard to what is true; even as by the same power he might have kept all sin and evil out of the world. He has not so used his power, however, but provided a more excellent way whereby he may control the destinies and mould the hearts of men. Determining to permit sin and suffering to have place in his empire, he will also appoint a Mediator who shall also suffer for man, and in his suffering make at once atonement for man's wrongs before the Majesty of heaven, and excite the perverted and dead sympathies of the race to new exercise, whereby they may find peace and joy, while they weep, not to wash away the stains of sin, but because the Saviour has loved them, and, in despite of their hatred of him, given his own blood that they may be washed away for ever.

Come then, children of Abraham, and let us regard with candor and earnest study the character of Christ as it shines through the narratives of the Evangelists and the missives of the apostles. Here alone have we a human being who always speaks truth; always acts honestly; always teaches the ways of God in love and filial fear; who never seeks his own, and never manifests a single passion or emotion that is not consistent with the most heroic virtue and the most God-like love towards all men. Though to the depraved he may seem like "a sickly plant and a root out of dry ground," yet the worst of them have not failed to see in his character and actions so calm and lofty and excellent a majesty, that they find themselves wanting in terms to express their sense of his infinite superiority over all else that has ever appeared in the human form. I shall not cite Rousseau,

because with his usual recklessness he has done immense injustice to the character of the Jewish nation, and our Saviour will not receive honor from spiteful and malignant spirits who hate him while they praise him and name him the Son of God.

But study the New Testament carefully and candidly, and tell me, does not the morality of the gospel astonish you? Does not its grandeur and majesty affect your heart? Compare the philosophers and the Rabbins, with all their learning and all their eloquence. How feeble and strained, compared to his aphorisms, are their efforts at rhetorical effect! Compare even the blessed prophets, with their divine thoughts and their tongues moved by God's Spirit. How human, how frail, how narrow their views, compared with his! God shines through them truly upon the world; but it is like the sun shining through some old stained and pictured window in a cathedral, blending his light with the imperfection of their coloring, and leaving much absorbed into their substance. But in Christ alone he shines clearly without a shadow, though with softened beams, as if the sun shone through a hollow orb of diamond that scarcely at all absorbs his rays. How boundless his knowledge! How vast and far-reaching his philanthropy! What perfect command over his own passions, and what perfect insight into the characters of others! What superior wisdom in his discourses! What propriety, tact, and delicacy in his replies! How patient under provocation, and how forbearing towards the untoward and the dull! What child-like humility! What God-like sincerity in all his deportment! How terrible his warnings, and how pointed his reproofs, when levelled against the hypocritical and the mercenary, who affected to do God service by wearing large phylacteries, uttering long prayers, compassing sea and land to make proselytes, dishonoring parents under pretence of religious duty, devouring the substance of widows and orphans, building sepulchres to the memory of dead prophets, and slaying the living! How entirely swallowed up in his own chosen work of doing good without any reward but the love of the poor who could make him no other return, and finally of dying under the contempt of men and the curse of God, that the unthankful and the evil might find peace and eternal life! Where is the man, where is the prophet, that could thus labor and teach, thus love, and forbear, and suffer, and die, without complaint and without misgiving, without ostentation and without weakness? Or if there be such as in some measure approach him in faith and patience, and in well-doing without weariness, this too is because they not only have him for their exemplar either past or future, but they derive the very spirit and strength to labor and suffer from him, as they give themselves up, without reserve, to be, to do, or to suffer any thing and every thing that will most promote his glory among men, and most hasten that blessed era when all the earth shall rejoice before him in peace and truth, and the assurance of peace for ever.

Can it be possible that this wonderful being is a mere man? Can the gospel be a fiction, or a profane rhapsody, a mere human invention, the rhetoric of a blind fatuity or an absurd fanaticism? What folly, what madness is theirs that compare him to any mere human being that has ever lived! How vast the gulf that divides him from Zoroaster or Confucius,

from Pythagoras, Hermes Trismegistus, or Socrates! How utterly unlike is he to the others! In what an entire and pernicious eclipse is the brightest instance of all merely human intellect shrouded when compared to his! How low, partial, and defective is all human virtue when weighed in the balances of his sanctuary!

All others, even Moses and the holiest prophets, show in their whole intellectual and moral development the force of local institutions and social influences at the fireside, at the altar, or in the resorts of busy life. Each is visibly and in all respects a man of like infirmities with ourselves; swayed by the same motives, controlled by the same interests, led by the same instincts, and overcome by the same temptations; restored by the same grace through the same penitence; having in all things the same desires, the same hopes, the same wants, and the same fears with ourselves. Whence then had Christ that unapproachable calmness, that ineffable majesty of intellect and moral purity, that, like the ethereal mould of heaven and the throne of God himself, remains self-clear, unsullied, and ever capable of repelling the approaches of pollution either from earth or hell, that leaves not a stain or the sign of its least touch upon the crystalline gold and inestimable gems of its temple, or upon the amaranthine foliage of its Eden in bliss? To what human institutions is he indebted for what they have never conferred upon any other of the race? Upon what human examples has this wondrous creature formed the bent and taste of his mighty soul, and proved himself able to excel them all?

Socrates was a great artist. What Aristides, Leonidas, and a host of other great and illustrious men had done, he knew how to appreciate and propose in fit terms for the admiration of the world and the improvement of human life. Socrates too could die rather than abjure his choice of simple truth, and make no unmanly concessions or requests either to the base sophists that accused him, or to the venal court that condemned him to suffer death. No character in the heathen world stands before us in such perfect loveliness, such serene and attractive majesty, as this profound old man of Athens. For two thousand years the whole world has bedewed and hallowed with its tears the Phædo of his favorite Plato, that narrates his last conversations with his chosen friends and his blameless death; and all ages to come will do the same, as their noblest and mightiest youth come to hear of him in their turn, and become swallowed up in love and veneration for the great master-spirit of the uninspired world. Yet Plato knew the defects of his master, and he knew also that one infinitely greater and holier than he should arise in due time; a man without fault or weakness; a man overwhelmed in misfortunes and all the ignominy of guilt, while he deserved the highest rewards of virtue and the joys of the beatific vision; a man so holy, harmless, undefiled, and separate from human frailty, that mortals will not suffer him to live among them but little more than three years, when they will dig out his eyes and hale him away lawlessly to the most cruel death. Plato had read your prophets, and knew what your fathers meant when they said after Daniel, "In the midst of a week shall Messiah be cut off." Hence he foresaw Christ in his otherwise imaginary just man.

Moses was a great lawgiver. What the whole house of Enoch or Shem

had failed to do, and what the house of Elias or Christ should never fully attain in this life, he knew how to command in words that burn with the fires of Horeb down to the lowest hell and to the end of the world, for the restraint of man's ferocious heart, and the settling of all nations at last, under just and equal laws over the whole world. Moses was not ambitious, and sought not his own glory among men, but chose to suffer affliction with the enslaved Hebrews rather than hold the honors of the Pharaohs upon a settled throne. Moses too could choose death rather than see Israel perish because of their inexcusable wrongs against God in the desert; and whilst founding the most glorious polity that even Messiah could supersede, he made no stipulation for his own advantage, or for the grandeur of his family. None among the inspired men of old time can compare with Moses for that meekness and quietness of spirit that distinguished him, and for that lofty devotion to the works of God that overlooks and contemns as of no value the highest objects of earthly ambition in science and arts and arms, when compared to the raising of a single nation to such a height of virtue that they may stand as examples for the elevation of the whole world through future times. For more than three thousand years the noblest and clearest and most magnanimous spirits in the world, besides millions upon millions without number of the people, both Jews and Gentiles, have wept over the misfortunes of him that was left to perish in his infancy, driven into exile in his manhood, and worn out with the cares of guiding a nation of thankless slaves through the wilderness to the perpetual grief of his soul and the hazard of his lonely and waylaid life; nor shall the time ever come when men will not every where study his laws, sing his divine hymns, receive with joy and trembling his inspired teachings, and weep over his trials. Yet Moses knew his own defects; and while he poured out his whole soul in his dying love and blessings upon Israel, commanded them on pain of eternal damnation to look away from him, as one profane and unworthy even to enter the promised land at the head of their mighty youth whom he had led through the sea and saved in the wilderness, to that other Prophet who should come after him to render perfect what he had only begun.

But where did Christ obtain the power of standing at once as the exemplar and pattern of his own precepts? In his day the heathen were sunk down past recovery in the slough of their old delusions; the last of the prophets had been dead four hundred years; and the leading spirits of his own nation had almost forgotten Moses and the prophets, and grown corrupt to such a degree that your own Josephus declares them fit for the doom of Sodom, and they must either burn with fire from heaven or perish miserably beneath the spears of foreign foes. It was in such a time as this that Messiah should come, when indeed "darkness" covered "the earth," and "gross darkness *the people*." It was then that the Son of Mary opened his lips with the Beatitudes of the Mountain, saying, "Blessed are the poor in spirit; Blessed are they that mourn; Blessed are the meek; Blessed are they that hunger and thirst after righteousness; Blessed are the merciful; Blessed are the pure in heart; Blessed are the peace-makers; Blessed are they that are persecuted for righteousness' sake; Blessed are ye when men

shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." Thus commenced a series of words and actions such as the world has never heard or seen besides, and that come to a momentary pause when he goes out from his last Passover to the Mount of Olives, the garden of Gethsemane, and the cross. Then it again commences at the opened grave, nor ceases when he is taken up from the earth; for he makes his apostles the interpreters of new revelations in all the dialects of the earth, and commands them to write his sayings in a book that they may never become lost or perverted till the world shall end.

But oh, that last supper, and the conversations that his affectionate disciple John has recorded! What an utter and disastrous eclipse it throws over the Phædo of Plato, and all other memorials ever left of the illustrious dead! What shall mankind ever find or devise that shall compare with it but as a glow-worm to the setting sun? Here Christ appears in all the dignity of infinite love. And such words, too! how unlike the speech of men, even the holiest and the best that ever lived! "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you." "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." "Father! the hour is come; glorify thy Son, that thy Son may also glorify thee." "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." "O righteous Father! the world hath not known thee, but I have known thee, and these have known that thou hast sent me." Christ, in full assurance of his own perfection and all-sufficiency, allows the mention of no successor but the Holy Spirit that moved the tongues of the prophets, and shall fill the mouths of apostles with words and a wisdom that none of their adversaries shall be able to gainsay or resist. To him the whole future world shines with his own glory, and his saints put forth around him alone their eternal splendors like the sun. Either then Christ has united the greatest intellectual clearness and the most perfect holiness of life and speech with the most stupid fatuity and the most arrant imposture, or he must be the true Messiah. Either he is at once infinitely better and infinitely worse than man, or his life and death are those of a God. There is no middle course. Never has the world witnessed such humility, purity, love, meekness, kindness, patience, forbearance, truth, courage, justice, power, and wisdom as his whole life exhibits, who wrought innumerable miracles, and not one for his own advantage, and who died praying for his very murderers in the midst of ineffable torments. Never has the world been darkened with the shadow of such horrible depravity as his who could equal himself with God, if at the same time he knew himself to be a base and wicked man, acting only upon false pretences from first to last. There is an incompatibility here that nothing can explain; an absurdity in questioning his Messiahship that is too monstrous for reproof. Such a character as Christ cannot pass for an impostor among any who really know what he is. An impostor could not act, and speak, and labor, and suffer, and die as he did; and no author who is capable of writing a book that shall stand so infinitely above all human

works, as the New Testament ever has among all who have studied it, will risk his reputation in drawing a fictitious character, whose reality is far more probable among the things God can do than a fiction of him can be among the creatures of man's imagination.

GENESIS, CHAP. IV.—LITERALLY TRANSLATED FROM THE HEBREW.

AND the man knew very Eve his wife, and she conceived and bore a very *form*, (Cain,) and she said: "I have formed a man, a very Jehovah." And she added to bearing a very brother, Abel. And Abel was a feeder of flocks, and Cain was a tiller of the ground. And it was at the end of days Cain brought of the fruit of the ground an offering to Jehovah, and Abel also himself brought of the first born of his flock, and of its fattest. And Jehovah looked favorably towards Abel and his offering; and towards Cain and towards his offering he did not look favorably; and anger was exceedingly excited in Cain, and his looks were downcast. And Jehovah said to Cain: "Why does anger burn in thee, and why are thy looks downcast? Suppose, if thou doest good there is a lifting up, (of looks,) and if thou doest not good, sin is watching for an entrance, and its desire shall be towards thee, and thou shalt assimilate unto it." And Cain spake to Abel his brother, and it was in their being in the field; and Cain rose up against Abel his brother, and killed him. And Jehovah said to Cain: "Where is thy brother Abel?" And he said: "I know not: am I the keeper of my brother?" And he said: "What hast thou done? The sound of thy brother's blood crieth unto me from the ground, and now cursed art thou more than the ground which hath stretched wide her mouth to take in the blood of thy brother from thy hand, in that thou shalt cultivate the ground, and it shall not add her strength to thee. A trembling wanderer and an unsettled roamer shalt thou be on earth." And Cain said to Jehovah: "My guilt is greater than I can endure. Lo! thou drivest me this day from off the face of the ground, and I shall be hid from thy face, and I shall be a trembling wanderer and an unsettled roamer on earth, and it will be, every one finding me will kill me." And Jehovah said to him: "For this reason any one killing Cain it shall be avenged by seven victims. And Jehovah set a sign for Cain, to prevent the smiting of him by any one finding him. And Cain went out from the presence of Jehovah, and abode in the land of wandering, east of Eden. And Cain knew his wife, and she conceived and bare Enoch; and he was the builder of a walled town, and he called the name of the walled town after the name of his son Enoch. And unto Enoch was born Irad; and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech. And Lamech took for himself two wives. The name of the first was Adah, (Beauty,) and the name of the second, Zilla, (Shadow.) And Adah bore Jabal. He is the father of those living in tents and having landed possessions. And the name of his brother Jubal. He was the father of all using the harp and pipe. And Zilla she

also bore Tubal-Cain, a hammerer of all kinds of artificial work of brass and iron; and the sister of Tubal-Cain was Naamah. And Lamech said to his wives, Adah and Zilla:

Hear my voice, O wives of Lamech!
 Listen to my words:
 For I have killed a male for my deliverance,
 Even a male born to my companion.
 Then if Cain be avenged by seven victims,
 Even Lamech, by seventy and seven!

And Adam knew Eve his wife, and she bore a son, and she called his name Compensation, (Sheth,) "because Elohim hath compensated me an after seed instead of Abel, as Cain killed him." To Sheth also, to him was born a son, and he called his name *Man*, (Enosh,) for this reason, namely, there was a waiting to call by a name of Jehovah.

LETTER FROM A CHRISTIAN TO AN INQUIRING JEWESS.

October 25th, 1852.

DEAR E.:—On opening the *Chronicle* for this month, your letter addressed to the Secretary first drew my attention and awakened my sympathy. You will pardon my sending these few words of love, for they emanate from a sincere desire to be an humble but happy instrument to lead you "as a little child" to embrace Christ as the promised Messiah, "the Way, the Truth, and the Life." I have been in your situation, and I know your feelings, your doubts and fears. You are now groping in the dark; human reason cannot help you or lead you to the truth; but oh! how glorious will be the divine light that reveals the blessed and meek Jesus of Nazareth as the promised Messiah, the Incarnate God. Then we have sweet words of comfort. "Come unto me, all ye that are weary and heavy laden, and I will give you rest." "Let not your heart be troubled; ye believe in God, believe also in me." "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." I too am a descendant of Abraham, but praised be God, who led and strengthened me by his Spirit to embrace my own Saviour as my God! For the last fourteen years I have been a member of his Church, and oh! "how precious is the truth as it is in Jesus." Go to him in prayer, ask him to guide and direct you. Your prayers will not be sent away empty, and you will find that you will not have forsaken the religion of your forefathers in embracing Christ; no, it is only complete in him. "He came unto his own, and his own received him not." Not as a nation; but to whom are the Christians indebted for Christianity? Why, to Jews. All the apostles were Jews; Christ himself was a Jew. "I come not to destroy the law, but to fulfil it." The Jew must suffer and struggle to embrace his Saviour from conviction; but is he then not an "Israelite indeed?" Yes, he can say: "I have found the Messiah, and not for worlds would I go back in darkness, trusting in mine own filthy righteousness."

If you desire it, I shall be most happy to reply privately to any thing that lies in my feeble power. May the Lord open your understanding, and soften your heart so that the glad tidings of joy and peace may be yours, to your soul's comfort, prays your friend in Christian love,

H. K. B.

DR. ROBINSON'S TOUR.

THE Rev. Dr. Robinson, the celebrated biblical and Oriental scholar, has returned to New-York, with his wife, son, and daughter, after an absence of a year. The family of Dr. Robinson has remained, during that time, with relations in Berlin, while he has been occupied in extending his researches in Palestine. He reached Beyrout in the beginning of March last, and remained there a short time, to be present at the annual meeting of the Syrian Mission, which commenced on the 18th of that month. The latter rains, which were unusually protracted, were also a cause of detention. He represents the meeting to have been one of great interest. Several important questions were brought forward for discussion. The new Arabic version of the Scriptures, by Dr. Eli Smith, was one topic. The Pentateuch has been translated. It was interesting to Dr. Robinson, of course, to find that all but four of the ordained missionaries present had been his own pupils.

It had been arranged that Dr. Smith should accompany Dr. Robinson to Jerusalem, and on to Hasbeiya, at which point Mr. Thompson should take Dr. Smith's place, and return with Dr. Robinson to Beyrout. Accordingly, Drs. Robinson and Smith, taking the necessary guides, donkeys, &c., set out for a leisurely tour to Jerusalem, in the same way that they took fourteen years ago. With what emotions they must have undertaken the journey, after so long an interval, we can in some degree imagine.

They travelled very slowly, examining every principal point of interest, especially in Galilee, which has hitherto been almost entirely neglected by travellers. The country was found fruitful beyond anything to be found in our Western country. Immense crops of wheat were growing with unparalleled luxuriance. They found many remains of temples, which were of most elaborate and elegant workmanship. In the southern part of Lebanon, and throughout Galilee, they are very numerous. Dr. Robinson refers them to a period near the birth of Christ. Among the places visited, (and some of them for the first time discovered by moderns,) were the two Ramahs; Meron, a place of Jewish pilgrimage, where many of their doctors are buried; Cana; Bethlehem of Zebulun, now a miserable village; the plain of Esdraelon, (in the middle of which they encamped;) the sites of Megiddo and Taannuk; the battle-field of Jabin and Barak; Dothau, where Joseph was sold by his brethren into Egypt; Nabalus, where Dr. Smith obtained an Arabic version of the Scriptures, the work of Jesuits; Lydda, where they found an ancient wine-press in perfect preservation; the valley of Ajalon, over which the moon stood still; Zorah, the birth-place of Samson, near which women were carrying water from a fountain, as did Samson's mother, and as they do throughout Palestine.

In Jerusalem, Dr. Robinson found little that he had not seen before. He was able to get facts sufficient to explode some recent theories of travellers, respecting ancient topography. After remaining there twelve days, they struck north to Mickmash; visited the ancient Adomah, where they had a fine view of the Jordan; descended into the valley of the river, to Snecoath, now nothing but a ruin; encamped there with the people who had come out with their wives, children, horses, and donkeys, to secure the harvest; instituted a successful search for Polla, after crossing the Jordan without

difficulty; visited the "Stone of the Christians," from which they saw the view of the sea of Tiberias, spoken of by a writer in the seventh century; came to Kadesh, and thence back to Hasbeiya. After remaining there three days, Dr. Smith returned home, and Dr. Robinson and the Rev. Mr. Thompson took up the thread of investigation. They passed through a chasm of Lebanon to Lake Phiala, which they found is not the source of the Jordan, as has been supposed, but only a stagnant pool, full of frogs and leeches. They settled the disputed point, that the three great sources of the Jordan do not unite before entering the first lake; passed through another chasm to Damascus, finding ten or twelve heathen temples on the way, which Dr. Robinson thinks are older than Baalbec; from Damascus to the ancient seat of Agrippa's kingdom, to the sources of the Orontes thence north to Baalbec, where were the finest temples they had ever seen, the columns being seven feet in diameter, resting upon a base fifty feet in height, and yet the whole so symmetrical as to seem of airy lightness thence to the Sabbatical river, which Titus crossed, and was said to flow but six days in the week; to Adonis, where the ruins of the temple of Venus are still seen; and then back to Beyrout.

This is a meagre sketch of the general course pursued by Dr. Robinson. A complete account will, of course, be given to the public. It is supposed that the whole of his researches will be made into a geography of Palestine. Such a work would be hailed with great satisfaction by all biblical students, and would constitute a lasting monument of the author's scholarship and diligence. Palestine has been appropriated almost by Dr. Robinson. He was the first of moderns to go up and possess the goodly land. He has now left little to be done in this field by travellers. How strange that it should have been left for an American scholar to make known to the world the exact features of that country of wondrous interest.—*Puritan Recorder*.

THE PROSPECT AND DESTINY OF ISRAELITES IN AMERICA.

(From the "Occident"—a Jewish paper published in Philadelphia.)

Yes, we tell our readers that here in America we are destined to act our part on the theatre of life, until the day when it shall please the Lord to call together our captives to our ancient inheritance, there to serve Him as in days of yore. Europe, with its religious intolerance, its worn-out aristocratic and monarchical institutions, with its prejudices and persecutions for opinion's sake, cannot, should not remain the home of Israelites. Much, indeed, must new-comers undergo when first they arrive on these shores: they must sever ancient ties, quit the graves of their ancestors, leave the friends of their youth, give up familiar pursuits, and embark in new undertakings. Nevertheless, if even the older members cannot come, for these and other reasons, the juniors of many households will seek to escape from the contaminating atmosphere where our religion is the password for oppression, and the being of our race a sure token for exclusion in most communities,—and repair to a country where, although religious prejudices are not extinct, at least no law exists to banish us from the offices of the state, or to prevent us from depositing our suffrages for those to whom we may be inclined to intrust the management of the destinies of the country where our lot is cast. Besides, while in Europe the industrial pursuits of our people are circumscribed by arbitrary laws; while in others the rights of marriage and settlement are doled out at the option of tyrannical rulers—here no man can lay any hindrance in our path; and we are free to go, free to come, free to labor, free to till the soil, free to follow the track of commerce, free to work at handicraft pursuits, just as our inclinations may dictate, or opportunities permit;

and this not by sufferance of the authorities, but because the law so wills it, because it is consonant so only, and not otherwise, to the Genius of Liberty, who has by Divine permission spread forth his protecting wings over this favored land of free and equal rights. Who then can doubt that all over the country small congregations will spread out into large ones, and that others will spring up here, there, and everywhere, with all the vigor which characterizes the march of things on the American continent? And all this will surely take place, whether Israelites are sedulous in aiding the silent advance of things or not; whether our enemies speak to the advancing wave, "Thus far and no farther," or welcome the future with a pleasant smile and a hearty good-will. Events which must happen cannot be turned back on the path on which they are advancing; and little wisdom does he display who imagines that because he has withdrawn himself into the narrow shell of his own prejudices, and rules, as he fancies, supreme in his own world—the creation of his selfishness, supineness, or ambition—the earth has ceased to revolve around its axis, or that the inevitable will thereby be arrested.

We deem it superfluous to argue any farther that the number of Israelites is destined to be great and overwhelming in America, as the only proof we could offer would be analogy, a deduction from the past; and he who cannot argue the point to himself would hardly be convinced by anything more we could advance. But we will take it for granted that we are to become as numerically and socially strong as first foreshadowed; and what does result hence? Evidently, that those Israelites with whom their faith is a matter of vital importance, ought to unite for the purpose of laying a sure foundation upon which the future greatness of Israel may be safely built, and to see that every step taken be one of advancement in the right direction; for we hold it as self-evident, that, in organizing for a permanence, care should be taken that no retrogression will be necessary to remedy a mischief which might have been avoided at the outset. It is now in view of this very principle that we should be delighted to see congregations acting understandingly in the great object of promoting a strict conformity to our dietary laws, not, indeed, by espionage in the domestic affairs of the family, which, odious as sin is, is not to be tolerated, as inimical to the very religion which such regulations ought to support; but by making it possible for all who are desirous of conforming to ancient law and usage, to do so with perfect safety and ease; for it is an incontrovertible truth, that, should conformity be made accessible to all, many who are now indifferent could be readily induced to adopt a strict mode of life, in place of doing as they now do, that is, violating daily the religion of God, in using what He has so energetically interdicted.

But many excuse themselves that they have not been educated by their parents to regard eating of any food, especially the meat of the permitted animals, as wrong under any circumstances; and others, that the difficulties in the way of a strict household are so great that they depart from the practice they saw followed when they were children.

We do not state these things to defend violators or violations; but we merely recite what is, no doubt, frequently said; and we desire to find a remedy which ought to be of an easy and ready application, and we imagine that the subject is of the highest importance, and well worthy the earnest co-operation of all ministers of religion, and those who have the love for the law of God in their hearts. For, as things are now, friendships, at least friendly intercourse, between families, must be often interrupted, because conscientious persons cannot partake of the hospitality of their neighbors and relatives without violating their religious scruples. The same restrictions, originally calculated to separate the followers of the One God from the worshippers of idols, have been, in the process of time, extended to separate the conformist from the non-conformist, and instead of, as formerly, "all Israelites being supposed to be conformists," and when it was not ne-

cessary to ask any question before partaking of a meal at a Jew's house, it is now absolutely requisite to institute a strict inquiry before a religious person can sit down and eat with intimate friends even. This is a great evil, and one more potent in its consequences than will readily be imagined by those who have never reflected on the theme. For if once a man find that his table is shunned by Israelites, he will naturally bring there those to whom everything is permitted; and he will then, as is to be expected, also partake of their hospitality, should such be offered to him; and he will consequently be more estranged from Israelites than from those differing with them in opinion; and in this manner an unnatural position will, in the first instance, be engendered, and in the next, maintained and continued. We ask even of the indifferent, is this right?

But the evil extends yet farther. The children who are educated over a table spread with forbidden viands, naturally do not hear a profaned prayer pronounced over the sinful meal; hence they never hear (or if they do, they will themselves discover the inconsistency) the favor of God invoked where the Bible demands it; and no thanksgiving greets their ear, even on festivals and Sabbath days: and can Jewish religion grow under such circumstances? Can it strike root in hearts so trained? No one with a sound judgment can reply in the affirmative: and yet the evil does not even end here. From a house so constituted, the pious Israelite must be more or less excluded; or if he be admitted, he cannot at least join the family circle in moments of hilarity, without greatly compromising his character for religion and consistency: hence children either do not become acquainted at all with the best class of Jews; or if they do, they will be imperceptibly taught to regard them as unwelcome spies, or at best, as unsociable, supercilious people, who will needs be better than others not a whit inferior to them in knowledge, religion, and morality. For we need not tell our readers that, no matter how great soever our derelictions may be, we will not admit that any other person is either wiser or better than we; and hence the sinners will not accuse themselves of any wrong, but will blame the others for their silent though eloquent rebuke of abstinence, even if not a word of censure should pass their lips. But suppose even this particular result—we mean the ill-will of the transgressors—should not thence spring into existence, still, how long can the conformist be an intimate visitor at the house of the others? Will he not feel that he has no business there at social reunions, at family parties, and the like? Can he sit by at a Jewish table, and eat the same he would partake of at that of a gentile, without having the whole current of his feelings disagreeably affected? Will not ultimately, if not at once, a species of non-intercourse be more or less established between the parties? There can be no doubt of the correctness of this supposition; and if this be once admitted, it will not require any argument to prove that another class will fill up the vacancy thus made in the list of acquaintances; and non-Israelites of an equal or even an inferior degree in society will be admitted to that footing of familiarity which is so necessary a result from a constant social intermixing. Do our readers imagine that this will end with mere visiting—leaving a friendly card every few weeks or months at those houses with the inhabitants of whom politeness demands the exchange of civilities? We tell them plainly that in this they deceive themselves, or else they are blind to what is passing daily around them. Look at the silent quitting of the Synagogue by intermarriages, which we have to deplore in almost every family in the land: whence has it arisen? From no other cause than that unrestricted, familiar intercourse with gentile society, from the relaxation of the ancient discipline, from the constantly increasing disinclination to abstain from the food of non-Israelites, and from the consequent desire to appear as untrammelled and enlightened in general society. Yes, we meet with those who differ from us in hopes and belief; they know that we cannot pray with them, nor consistently imbibe profit and instruction from

their religious discourses: and whilst we keep the wall of separation perfect, whilst we, when with them, repudiate their food and their drink, we are safe within the inclosure of the law; and our abstinence reminds us that we, the consecrated of the Lord, must not forget, whilst enjoying the social conversation with our fellow-men of other creeds, that we must not overstep the limits set us by our faith. But let this fear be no longer operating on us, let us feel no compunction to step into society at large and enjoy their viands, and quaff the bowl as it sparkles, and where is the safeguard which can restrain us in the bonds of our religion? Will not one by one the scruples wear and fade away, till we have sealed our doom as recreants to the law of God?

Some may say that there is no danger; that they will tell their children they will disown them if they marry out of the pale; that they would sooner follow them to the grave than see them wed a stranger. Yes, we have heard parents speak after this fashion; but when the hour of trial came, when those children did turn their backs on their Creator's religion, had *they* then the courage to disown the offending child? Did they then restrain their other sons and daughters by a good example, if nothing else, to follow in the path of the erring one? Ask—yes, ask bereaved families, (bereaved we call them, for their descendants will be strangers to Israel,) and you will have cause to bewail poor, frail humanity. The mother that spoke so strongly of the backsliding of others, failed when her hour of trial came. She could see her child give the hand to the alien unto Israel, and chide not the others for despising those of their own race. Is this truth? Is this romance?

AN ELEGY.

BY RABBI YEHUDAH HALLEVI.

O Zion! widow'd queen, we call on thee!—
 Dost thou the sorrows of thy children see?
 Or, still insensible to all their woes,
 While they are exiled, canst thou seek repose?
 Their fervent acclamations rise on high;
 O Zion! dost thou hear their bitter cry?
 From every corner of the spacious earth
 They look to thee, the country of their birth;
 They pant for hope while still oppress'd with fears,
 And pay to thee the tribute of their tears.
 Our tears fall rapidly, like Hermon's dews,—
 Oh! could they thy deserted hill suffuse!
 Ah! when I weep o'er thy tremendous fall,
 In agony of grief on Heaven I call;
 But when I dream of Israel's blest return,
 How does my heart with holy fervor burn!
 I hear the accents of thy harp once more,
 As oft in festive days 'twas heard of yore,
 Thrilling with sweetest notes in holy lays,
 And harmonizing in our songs of praise.
 My heart flies t'ward the temple of our God;
 On Zion's hill Jehovah's foot hath trod.
 Were not the gates of heaven open'd here?—
 Did not the majesty of God appear,
 And solar and sidereal light seem dim,
 Compared with the all-glorious cherubim?

Oh! that my soul could fly to that bless'd place,
 Where God descended on his chosen race,—
 Where God the Spirit shed his glories round,
 And render'd still more holy, holy ground.
 Thou wert the seat of the eternal King,
 But now thy palaces with clamor ring.
 O Zion! slaves pollute thy sacred throne,
 While Israel's princes but as slaves are known.

Ah! why, my soul, canst thou not hover near
 Those sacred spots to mem'ry still so dear?—
 To where the prophets once, in trembling, heard
 The awful Deity, the eternal Word?
 Give me but pinions like the gentle dove,
 To bear me to the distant haunts I love;
 Then should the fragments of my broken heart
 Rest 'mid thy ruins, never to depart.
 Fain would I cling to thy dumb rocks,—nay, more,
 Thy very dust in sacred awe adore;
 My foot should rest on many an ancient's grave,
 My mind should contemplate in Hebron's cave,
 Mine eye might gaze on proud Abarim's steeps,
 And on mount Hor, where priestly Aaron sleeps:
 Yes! there the lights of Israel calmly rest,
 Waiting the resurrection of the blest.

In thy pure air I'd breathe the breath of life,
 Yea, e'en thy dust should seem with perfume rife;
 And as thy streamlets touch'd my parching lip,
 The sweetest taste of honey I should sip.
 How should my foot delight in passing o'er
 That sacred spot which once the Temple bore!
 Bare-footed 'mid whose ruin I should tread,
 With holy awe, as o'er the sainted dead.
 Near to this hallow'd spot, it is believed,
 The earth a holy trust from God received,
 And, op'ning wide, in trembling fear took in
 The ark of glory and the cherubin,
 And in her trusty bosom hides them still,
 In mount Moriah's consecrated hill.
 Ah! from my head in fury I could tear
 The bright and flowing locks of raven hair,
 And, in my frenzy, curse the mad decree
 Which tore thy sons, O Palestine! from thee;
 Yes! from thy breast thy loving children tore,
 To cast them on a rude, unholy shore.
 Alas! alas! how shall my life be dear,
 While daily scenes of sorrow fresh appear!
 Dragg'd into dens by dogs, thy sons I see,—
 Thy lion sons to tyrants bend the knee.
 Can I endure the glorious light of day,
 Which shows the ravens feeding on their prey?—
 That prey the mangled bodies of thy saints!
 My head is sick, my heart with mis'ry faints:
 Stay, cup of sufferings! but one moment stay,
 Or let me cast some drops of gall away!

My swelling veins with bitterness are fill'd,
 My beating heart refuses to be still'd.
 One thought, Oholiba, one thought on thee,—
 Would it were mine thy future good to see!
 Then in my hand the bitter cup I'd clasp,
 And hold with firmness in my fever'd grasp.
 One moment on Ohola let me think,
 And to the dregs the goblet I will drink.

O Zion! crown of beauty! dost thou see
 The tender love thy children bear to thee?
 Thy happiness hath fill'd them with delight,
 Thy sorrows plunged them in the depths of night.
 See thy lost tribes, from many a hostile shore,
 T'ward thy loved gates their sad petitions pour!
 Fear not! thy flocks, dispersed on distant hills,
 Still long for holy Zion's pleasant rills;
 They languish for the well-remember'd shade
 Thy spreading palms' light feath'ry foliage made.
 Sincar and Pathros are an empty boast,
 Or vainly-lying wonders at the most.
 Thy Urim and thy Thummin, who shall dare
 With these deceiving oracles compare?
 Or who compare with Levi's sacred sons,
 Or with thy princes, and thy holy ones?
 Fear not! though empires shall around thee fall,
 Thou yet shalt rise the pride and joy of all.
 Thou art the city of th' eternal King,—
 O Zion! lift thy drooping head and sing.
 Happy is he, with peace and favor bless'd,
 Who 'neath thy shelt'ring walls shall calmly rest;
 But oh! thrice happy and thrice bless'd is he
 Who Zion's day of future bliss shall see.
 His voice shall mingle with the songs of praise,
 Which thy rejoicing sons together raise;
 He shall behold thee, Zion, in thy pride,—
 In beauty deck'd, fair as a youthful bride,
 When on thy brow a diadem shall shine,
 And joy and gladness be for ever thine!

HEBREW SCRIPTURES FOR JEWS.

WE would call attention to the following article. It shows how Christians are inclined to disregard the spiritual wants of the Jewish people, while those of all others of our foreign population are amply supplied. We hope that those who are supporters of the Bible cause will not forget that there are more than 100,000 Jews in our country; and a large majority of these have no Bible, nor is there any Bible to give them. Who will be held accountable for the neglect of that people whose ancestors gave us our own Scriptures? The American Society for Meliorating the Condition of the Jews have no Bibles to give the Jews, nor have they any fund to purchase any. Here our efforts are crippled in laying the very foundations of the Christian superstructure among the Jews:

To the Editor of the Rockland County Journal.—SIR:—In your notice last week of the anniversary meeting of the Auxiliary Bible Society of this county, there are some remarks concerning the proposition to appropriate a portion of the funds for the purchase of copies of the Hebrew Scriptures, which fail to present the matter in a just light. Those remarks proceed upon the assumption that the amount of funds on hand was needed to be invested in *English* Bibles for circulation in this county. But the contrary was distinctly stated to the meeting; and the proposition submitted was, to send the balance in the Treasurer's hands (except the sum suggested for the purchase of Hebrew Bibles) as a *donation*, and not for the purchase of English Scriptures, or to be credited so as to constitute a claim for books of any kind. It was also stated that there were a considerable number of copies of Bibles and Testaments in the county depository, and that a further quantity would not be wanted till a further collection of funds could be made. The sum on hand was to be given as a free donation to be disposed of by the Parent Society in circulating Hebrew or any other Bibles at discretion, through its auxiliaries, or through missionary or other societies or agents, as is their practice. A *donation* in this way, and of about the same amount, was voted at the anniversary of 1851, and probably at the close of nearly every previous year. If, therefore, as the *remarks* indicate, the Society was formed for the exclusive purpose of spreading the English Scriptures in *this county*, and if its funds were contributed solely for that object, it has in practice widely departed from the design of its founders and supporters. If to purchase any other than English Bibles for circulation in this county, and if to send the surplus collections yearly to the Parent Society as donations to be employed in diffusing the Scriptures in various languages in our own and foreign countries through missionary and other societies, is, in the language of the remarks, to divert the money into a channel not intended by the contributors, and "in a measure to defraud the donors out of the purpose they propose to accomplish," then we must conclude that the Society, which consists of the contributors, has in its annual votes of *donation* mistaken the object they intended to accomplish. The truth is that the Society has found it practicable, in conformity with its original design, to collect more money yearly than was required to furnish books for distribution in this county; and pursuant to its object as an auxiliary, has freely given the overplus to supply the demand for the destitute in all parts of the world. The collection of a larger sum annually than is requisite to supply the destitute in this county is not "gathering contributions under false pretenses;" nor is the giving of the surplus to the Parent Society, to be disbursed in Hebrew or other Bibles, to contravene the purpose of the donors.

The statement in your remarks that "ten Hebrews cannot be found in the whole county," is much easier made than verified, as well as the further statement that instead of there being so many as ten Hebrews there are "five hundred nominal Christians whose homes are unblest with even a religious tract, much less the Word of God." The details of the report read at the anniversary of the number of Bibles distributed, and of the efforts made to supply every destitute family, rendered it probable that there are now but few destitute; fewer it is presumed than the copies on hand would supply. Under these circumstances a proposition to supply what Hebrews there are in the county, being as consistent with the constitution and object of the Society as to supply English, German, and French readers, might rather be regarded as being commendable than as being as foolish as "to send an invoice of red flannel to the Hottentots."

But the Rev. mover of the proposition for fifty Hebrew Bibles stated that there were several Jews in his neighborhood; that he knew not how many there were in the whole county; and that if the whole number of copies proposed was not wanted in the county, they could be beneficially distri-

buted under the direction and by the missionaries of the American Society for the Jews. That Society, of which the late Rev. Dr. Milledoler was for many years President, and of which the Rev. Dr. De Witt is now acting Vice-President, state in their late report that they are in want of five hundred Hebrew Bibles for distribution through their missionaries and colporteurs in this and several other States. According to recent estimates there are about 30,000 Jews in the city of New-York; 1,000 in Albany; 1,000 in Syracuse, and 20,000 or more in other parts of the State. There are many in the Eastern and Middle States, and great numbers in all the Southern and some of the Western States. They are rapidly increasing by immigration. In general they can read the Hebrew Scriptures, and with respect to the Old Testament they refuse translations. In the cities and districts where they are most numerous, the Society above referred to have missionaries and colporteurs specially adapted to the object, who visit their families, endeavor to remove their prejudices against Christianity, by showing its connection with the Old Testament; and by conciliating their confidence, and supplying the destitute with Hebrew Bibles, many of them are led to receive the New Testament, to hear preaching, read Christian books and tracts, &c. Now, it is in this way only that they can be reached; and for this object the Society specially devoted to them needs more Hebrew Bibles than they can obtain. The American Bible Society, to which our county Society is auxiliary, makes them occasional grants, but not sufficient to supply the demand. The calls on that Society from other quarters on this continent, from India, Africa, China, Persia, Turkey, &c., far exceed their ability. But while they do something for all who call on them, they could have no objection to an auxiliary that raised a surplus of funds, appropriating a part or the whole of the excess to the purchase of Hebrew, Chinese, or any other copies of the Scriptures for distribution through such channels as they thought proper. Every auxiliary has that right, as perfectly as it has with its own moneys to purchase English Bibles for local distribution. Our auxiliary procures German Bibles for Germans in the county; and why should they not procure at least Hebrew Bibles enough to supply the Jews in the county? Are they to be refused, and treated here as they formerly were, and to some extent still are, in the old world? Is this Christian and Republican? Have they not souls? Have we not received the Scriptures from Jews? Were they not from beginning to end written by Jews? Relying upon your candor in asking the insertion of this in your paper, I remain your obedient servant,

A MEMBER OF THE SOCIETY.

November 15, 1852.

WHAT JEWS CAN DO BESIDES MAKE MONEY.—Who composed “Il Barbiere?” Rossini—a Jew! Who is there that admires not the heart-stirring music of the “Huguenots” and the “Prophet?” The composer is Meyerbeer—a Jew! Who has not been spell-bound by the sorcery of “Die Judin?” By Halevy—a Jew! Who that, at Munich, has stood before the weeping Königspaar, whose harp hangs silently on the willows by the waters of Babylon, but has confessed the hand of a master in that all but matchless picture? The artist is Bendemann—a Jew! Who has not heard of the able and free-spoken apostle of liberty? Boerne—a Jew! Who has not been enchanted with the beautiful fictions of lyric poetry, and charmed with the graceful melodies, so to speak, of one of Israel’s sweetest singers? Heine—a Jew! Who has not listened in breathless ecstasy to the melting music of the “Midsummer Night’s Dream?” Who has not wept with “Elijah,” prayed with “Paul,” and triumphed with “Stephen?” Do you ask who created those wondrous harmonies? Felix Mendelssohn Bartholdy, who, alas that I must so write it! *was*—a Jew!—*Bentley’s Miscellany.*

Missionary Intelligence.

A. S. M. C. JEWS.

THE prospects of our Society continue favorable. Every department of it presents tokens of encouragement. Patient waiting upon God, and active exertions, are overcoming all difficulties and dispersing the enemy. Good-will both from God and man is increasing towards the outcasts of Israel, and the tongue of calumny is becoming paralyzed from mortification. We thank God and take courage. Our plan of availing ourselves of the services of every laborer among the Jews, and every one supported by us to supply the treasury, is proving the wisdom that devised it by its success. By its adoption we have been able to dispense with the salaries and expenses of at least six agents, who would not be employed to labor among the Jews, while at the same time about the same amount of missionary labor is performed among the Jews as though we had not adopted the plan. Our laborers among the Jews, themselves converted Jews, without exception, manifest the feeling that the cause is their own, a way which Providence has opened to give the gospel to their brethren; and no service that will further this object is considered by them too menial to be performed. They count all things (worldly opinions, gain, personal appearance, ease) but loss for the excellency of the knowledge of Christ.

There are now nine regular missionaries, besides colporteurs, supported by the Society. These missionaries find very little difficulty in getting access to Jews and Jewish households to preach Christ. Every where there is an open door, and although their leaders declaim against the people's liberal disposition, yet it makes but little difference in their actions. Rabbinism has lost its vaunted power over them; they are capable and must think for themselves. From this it is not to be inferred that the Jews are ready to become Christians. It proves, however, that they are ready to hear and receive instruction; and who that believes God's Word can resist the conviction, that where the gospel is preached to willing hearers there must be fruit? There must be fruit from these long neglected olive branches. God will give the increase when the field shall have been properly tilled, and the sun, rain, and air of heaven have had time to do their appropriate work. There are some early fruits now hanging upon the boughs. Since the opening of the fiscal year ten Israelites have renounced Judaism, and hopefully embraced Christianity. Seven of these have publicly professed faith in Jesus. Occasionally a hopeful convert returns to his former faith; and then again, now and then one, having once hoped in Christ, but subsequently wandered away from his Father's house, returns like the prodigal son.

The contributions to the Society's funds are liberal, never more so, from every evangelical denomination of Christians. Even in Canada, Christians are imbibing the spirit of Jewish missions, and they send us their mites and

pounds. We think that we can now and then catch a glimpse of our destiny as a Benevolent Society. To rouse the whole Christian Church in America to the importance of Jewish missions in the progress of the gospel and the triumphs of Christ; to preach the gospel to half a million of the most enterprising and intelligent people on earth, who will soon be in our midst, silently yet surely shaping, as in Europe, our future and glorious national career, a people that are destitute of Divine light, and know not the way of life, and but for our efforts never would know it; and finally, to be largely instrumental in closing up this dispensation, and ushering in the millennium. We do not magnify our position. We have shown, by a series of experiments during a few years past, what may be done, by Divine grace, for the outcast and down-trodden people. These experiments have led other benevolent organizations to the establishment of distinct Jewish missions. We have given to the country nearly all the information it possesses respecting that people, the most remarkable of the age in which we live, and who are this moment attracting the notice of all Christendom, on account of their ambition, their influence, their secret plans, their wealth, their literary and artistic acquirements, their illustrious ancestry, and prophetic history. Let but half a million of this people live and develop itself under our free and liberal institutions for only a quarter of a century, and it will be formidable in the councils of the nation.

With the odds entirely against them, in Europe they have pushed their way to the very threshold of kingly royalty. They stand in the presence of queens, kings, and emperors, as their financiers and counsellors. Here, with every obstacle to their enterprise and ambition removed, we may anticipate the time when an Israelite will lead the nation, and his brethren occupy the chairs of state around him.

Our work is to secure the sanctification of these intellects and hearts in order to the glory of Christ, whatever be their real destiny in our country.

S. BONHOMME'S JOURNAL FOR OCTOBER, 1852.

BAPTISM OF AN ISRAELITE, OCT. 31, 1852.

IF the Scriptures were silent upon the subject of the deep interest which the Messiah might be presumed to take in the welfare of his ancient covenant people, as distinguished from other nations, then the Church might be silent too, although the plain command to preach the gospel to every creature would be all-sufficient to include the Jew in the great scheme of human redemption; but the several incidents which are recorded in the evangelical narrative of his tender concern and profound and sorrowful commiseration for them while here on earth, would suffice to assure the Christian on their reception of the gospel of peace his heart is much set. But in the prophetic pages you may read words which are evidently designed to be understood as the language of the Messiah, in which his compassionate sympathy for Israel is exhibited, and his desire for their introduction to the happiness of the gospel made most manifest. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" This passage is not subversive of the glorious hope of Israel; on the contrary, it forms the surest warrant for

seeking the salvation of the Jew, and at the same time points out the legitimate means ordained of God for compassing the end.

The following is the interesting narrative of a young Israelite of a city of V., France, who was awakened in his native city upon the claims of the Messiahship of Jesus of Nazareth :

In the year 1850, a missionary of the London Society for Promoting Christianity among the Jews arrived in the French city of this young convert. A Bible colporteur, in connection with the mission, was employed to circulate the Scriptures, both Old and New, among the Jews. The convert purchased a volume for three francs—about five shillings—and for the first time he was permitted to gaze upon the New Testament; he did not buy it with the intention of becoming a Christian, but merely for curiosity's sake. On next day he and his father went to see the missionary, only for the cause and sake of its novelty; but the Spirit of God opened the understanding of the young man, and diligently perusing the Scriptures daily, Old and New, soon found from Moses, the Psalms, and the prophets, that Jesus was the true Messiah. He made known his views publicly, attended preaching of the missionary, who gave him likewise an "Old Paths" in the French; so that the rabbi, alarmed at his convictions, came to see him in order to persuade him to desist from his belief; likewise the Jews at large in the community made the same attempt, but all in vain; his father raised likewise an opposition, and all in vain; the Spirit had taken of the things of Christ and had showed it to him. As home became now a place where opposition was raised against him, the young man resolved to enter the French army, and was sent to Algiers in Africa to serve. After serving six months, by permission he was allowed to return to his native city, but found the same unhappy abode precisely as he left it. He resolved to go to America. Left and went to Prussia, from thence to Holland and to England; and from England he sailed to America, where he arrived about fourteen months ago. Passing one day the Brick Church near City Hall, New-York, he found a small sign with an inscription, Protestant preaching in the French; he resolved to attend. The minister, the Rev. Mr. E., saw him in the congregation, talked to him, and recommended him to Mr. G., the Bible colporteur to the French here. Although the young man has relations in this city, and of wealth, a cousin of his own, but like his father, they refuse to receive him on account of his faith in Jesus. He has been residing with Mr. G. for nearly a year, and has been recommended by the minister and Bible colporteur as a young man of the highest moral character, as well as for his diligence in the study of the Holy Scriptures, and his superior knowledge of Christianity. In the month of June last he came to find me out at my residence, with an ardent desire of being instructed preparatory to his entering upon a Christian life; and a desire likewise to become an instrument of God to publish the same truths to his Jewish brethren. Accordingly he received for a time instruction by our missionary, the Rev. Mr. Weisel. Afterwards I took him under my own instruction; and he wished to be fully prepared for baptism. He was publicly examined by the elders and pastor of the F. street Associate Presbyterian Church as a candidate, and his examination was highly satisfactory to all present. His baptism took place last Sabbath afternoon, October 31st, in the presence of a large audience; after which fervent prayer on his behalf was offered up for his growth in spiritual life, and for his steadfastness in the faith of a crucified, risen, and ascended Saviour.

We see, then, here again, in the case of this young man, that his salvation is owing, so far as human instrumentality is concerned, to the labors of both the missionary and Bible colporteur of the London Society for Promoting Christianity among the Jews, and that likewise the labors of the American Society for Meliorating the Condition of the Jews is an instrument in the hands of God to lead Israelites to Christ by visiting and preaching to them, and to prepare inquirers and others who are more fully persuaded to be ad-

mitted into the fold of the true Messiah, the Christ. We say, then, that under the gospel dispensation, provision is made for Jew and Gentile, and faith cometh by hearing, and hearing by the Word of God. So that the Christian Church is without excuse in withholding the gospel from the Jews.

I wish likewise to say that this believing Israelite is working with his own hands to earn his living, and has been doing so since he came to this country, although he is a scholar, and possessing fine qualifications for a prominent station in life.

I have likewise visited a number of Israelites at Newburg, N. Y., during the month of October, and have had free conversation with them upon this great subject of human redemption.

I have distributed one Testament with English and German, and a number of tracts of different languages, amounting at least to 500 pages.

REV. MR. COHEN'S REPORT.

ALBANY, December 1, 1852.

REV. SIR:—In reviewing my labors of the past month, I find much occasion for a grateful recognition of God's goodness, in the fact that notwithstanding the various oppositions which have operated to distract and weaken my daily labors among my benighted brethren, most of those virulent opponents are gradually, though very slowly, losing strength and influence.

Within the last month I have had an instance of the blessed results which it has pleased God to give by the reading of his Holy Word.

A copy of the Hebrew New Testament had been instrumental, under God's blessing, in reforming the character of one who, till he read the most precious truths contained therein, was a habitual blasphemer of the holy name of the blessed Jesus; and now, being outwardly reformed, I have good reason to hope that a work of grace has commenced upon him.

The following conversation will give you an insight of his state of mind at present:

He.—Since I saw you I have been very diligently reading the Hebrew New Testament which you gave me. In reading Matthew xii. 40, I found that your statement respecting Christ's being omniscient is strongly contradicted by Jesus himself. Here Jesus plainly says that he would remain three days and three nights in the heart of the earth. Unless you confess that Jesus was no more than a great personage, and not omniscient, in this prediction he betrayed his ignorance of the future! seeing he remained only one whole natural day and part of two other natural days. I shall feel much obliged if you can explain Christ's prediction. I am desirous to see some light thrown upon the subject; for, the more I read the New Testament, the more I feel desirous to find out the truths of all your statements respecting the Messiah.

I.—Our Saviour here spoke according to the Jewish rule of computation, viz., that a part of a day is put for the whole, *i. e.*, a whole natural day; as also a part of a year is put for a whole year. So we read: "I will cause it to rain upon the earth forty days and forty nights," Gen. vii. 4; and yet Noah had opened the windows of the ark (a sign of the rain being ceased) on the fortieth day. So the original word *בַּקָּץ* must be translated. Compare Deut. xiv. 28, where the same word is used, and where it cannot be translated "after," but "on," as is illustrated in the close of the verse, viz., *בַּשָּׁנָה הַרְבֵּעָה*, in that very year. See also Deut. xxvi. 12, the third year, which is the year of tithing. So the word *בַּקָּץ* in Deut. xv. 1 must be translated "on," and not "at the end of" or "after," as is illustrated in verse 22, viz., the seventh year is the year of release. So Esther iv. 16, "Fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise;" and yet, in chapter v. 1-6, it is

said that Esther had prepared a banquet, and feasted with the king "on" the third day. The Jews themselves understood our Saviour's expression to signify no more than "on" the third day. This is evident from their request of Pilate, that the watch might be kept till the third day. See Matt. xxvii. 64. In the 10th chapter of 2d Chronicles, we find the same signification given to a similar expression. The passage runs as follows: "Come again unto me 'after' three days." This was understood by the people to signify no more than "on" the third day, as is illustrated in verse 12: "So Jeroboam and all the people came to Rehoboam 'on' the third day, as the king bade, saying, Come again to me 'on' the third day."

Seeing, therefore, that our Saviour's expression does not signify more than "on" the third day, and seeing he did truly rise on the third day, we must conclude that he is truly omniscient.

This answer was so satisfactory to him that he thanked me, and promised to read further, and to ask me to explain to him any difficulty he may meet with in the course of his reading.

May the Word of life and truth have its salutary effects upon him for his soul's salvation! Amen.

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